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which, like the season that suggested it, would be utterly unmeaning, did not Judaism number among its essential constituents the belief in God's infinite love, which is freely extended to the contrite sinner :—"Year after year this season returns, with its call to repentance, eloquent of a love, a pity, a sympathetic recognition of human needs that is Divine. 'Return, ye erring children,' it cries, in the name of the Most High ; 'I will heal your waywardness. Let not your self-reproaches keep you back. My love is all-powerful ; it will receive you, it will comfort you. If you suffer because of the thought of your disobedience, you shall suffer no more.' Wise, indeed, are they who heed the sublime message, who, touched by its very mercifulness, hasten to lay the homage of their contrition before the Throne of Grace ; who read, and judge, and reform their lives under the tranquil influences of these days ; who discern their God in the still small voice of His loving appeal, and wait not till He is revealed by the mighty tempest of His rebuke." And the sermon ends with a prayer, breathing precisely the same spirit.

MORRIS JOSEPH.

CORRECTION TO PAGE 707.

Professor Bacher, who saw the MS. during his short visit to the Bodleian Library, read l. 11, בר פרקאן [צדקה]; l. 17, [הו אן]; l. 18, ללאואמר [אלפאט] מכצוזה; *ibidem*, the word וצורהא ought to follow the word צינהא (l. 19); l. 19, [פן לנתהא]. Dr. Harkavy is also of opinion that the Arabic fragment (ff. 705 to 707) is by חפץ (Hafs) ben Yatsliah ; it is certainly not by Samuel ben Hofni.

A. N.